The Bombay Guardian.

VOL XXV.—New Series.—No. 53. SATURDAY, FEBRUARY 28, 1880. Rs. 6 per annum; with Indian Postage Rs. 7 10; to England Rs. 9-4-0.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—There are still, no doubt, many among us who remember Major-General Shaw, for many years a resident of Bombay, and very highly regarded by all who knew him for his chivalrous and uncompromising denunciation of injustice, and his zeal for the true and the good. The intelligence of his death received last week has been for some time expected. We had a letter from him some months ago, the last one he wrote, telling us that he thought the end was not far off. In another column we place an article from the *Aberdeen Free Press* giving a very correct estimate of him. His soul was sore vexed within him by what he believed to be the misgovernment of England and her dependencies, and some may have regarded him as a Cassandra; but Cassandra's vaticinations were justified, and so, perhaps, were those of General Shaw.

—About Rs. 35,000 have been contributed in Bombay for the relief of those who are suffering in Ireland, in consequence of the famine. A portion of this has been contributed by Native Princes. Even the forces at the front have contributed. Similar contributions are being made in all parts of India. So far as these contributions are spontaneous and not made to meet some body else's ideas of duty, they are a pleasing illustration of the comity of nations and the growth of good-will throughout the world. Yet every body knows that there is wealth in Dublin to meet the entire cost of releiving this famine, without seriously diminishing the wealth of the owners. We suppose that there are brewers in Ireland who could give millions in relief, and still have millions left obtained from the masses whom their liquor has precipitated on the road to wretchedness. One of these gave half a million stg. for the restoration of Dublin Cathedral a few years ago, and is thought by many to be a follower of him who spoke the parable of the good Samaritan.

—The Rev. J. Small gives a report of the vernacular Mission work carried on in Poona under his direction. The Native church has on its roll 101 members. Five adults were baptized last year, viz. three Mahomedans, one Hindu, one Jewess. Two of the five are the oldest lads of the Orphanage. The membership embraces "Christians connected with the Established Church of Scotland, as it has been considered inexpedient to constitue two Presbyterian Native Churches in one station." The Report speaks of special services for the young conducted by Mr. Drake. Also of Revival services, when some were brought to Christ and many quickened. Preaching is carried on in the city at two different points. At these public preachings it is observed that the people listen with a measure of respect and attention formerly not known. The same thing is observed in Bombay." In addition to the usual working staff, embracing preachers, catechists and teachers of the Free and Established Churches, we have had visits and ready help from the Rev. Narayan Sheshadri, the Rev. Sorabji Kharsedji, the Rev. Sidoba Missal, Moonshee Yakoob, and Mr. Gideon Krishnaji of the Bombay Methodist Church. Mr. Gideon's addresses, interspersed with native singing, were very attractive to the people." A small printing-press was launched in October last, five of the boys serving as apprentices. The orphanage numbers 25 boarders. Two Bible women and four colporteurs are employed.

—Second Report of the Theological Training Class at Monghyr. This class is under the direction of the Rev. Thos. Evans, Missionary of the Baptist Society. "Almost every convert thinks himself fit for the work of a preacher," says Mr. E., who believes that preparation is just as necessary here as in other countries. He has a class of ten. Some of the students accompanied the missionary on his cold weather itineracy, commencing their studies April 21st. The course of studies appears to be very thorough, both as regards Scripture and its adjuncts and the study of Hindu books. Mr. Evans thinks every Indian evangelist should be well read in the Ramayana and well acquainted with the Rev. Nehemiah Goreh's work on Hindu Philosophy. There is an Indian Baptist Missionary Conference having the power to appoint Mission preachers, and this body do not seem to have appreciated Mr. Evans' work in this department, at least they rejected his students because they had not passed the examination fixed by the Conference, though the standard of examination in which they had passed was a good deal higher than that. We cordially agree with the following remarks with which the report concludes:

What can we do but look up to God and pray "the Lord of the harvest to thrust forth labourers" to the wide field before us in India. Mercenaries who preach only for pay will only harass the leader and burden the funds, and disgrace the cause of God. I venture to say that *the* great want of India now is, a band, yea bands upon bands of *devoted men of God from among the natives*, who will deem it their highest honour and the greatest treasure to proclaim to the millions of India the unsearchable riches of Christ—men thirsting for fitness, mentally and spiritually, to become the honoured ambassadors of God to those who sit in darkness and in the shadow of death. Until such men are forthcoming from among our converts, every efforts to fit preachers for Mission labour will be futile, and *God alone* can supply the want. Oh that the mantles of such devoted servants of God as the late beloved *Nainsukh* of Monghyr, and the esteemed *Shujáat Alli* of Calcutta, might fall from on high on many of our converts in India.

—Mrs. Amanda Smith has been holding a series of meetings in Nagpur from Sunday the 15th to Sunday the 22nd inst. The Rev. Messrs Cooper, Douglas and Blackstock, Mr. Fraser, C.S., Mr. Gordon and others cordially assistsd as far as they could in this work. Meetings for prayer were held every morning; and Mrs. Amanda Smith preached every evening, except Saturday the 22st inst. On that evening and on the following morning, she held meetings at Kamptee. The promoters of the meetings at Nagpur were able to secure the Museum Hall; and it was crowded to overflowing night after night. There was marked interest; and some of the "after-meetings" will not readily be forgotten. The plain testimony to the power and grace of God in salvation which Mrs. Amanda Smith bears in simple and loving language seemed to reach the hearts of many of her hearers; and her earnest appeals to Christians to enter into the full enjoyment of that great salvation have had (we trust) effect that will endure to the glory of God. Her manifest dependence on the power of God enabled Christians who were identified with the work to lay hold with the more confidence on the precious promises of God. And we believe that prayer was heard, and that much blessing was received. This has indeed been gratefully acknowledged by not a few.—*Communicated.*

—A Mr. Leonard Case lately died in Cleveland, United States, leaving a sum of Dlrs. 1,100,000 for the establishment and support of a school of applied Science in that town. This represents nearly twenty five lakhs of rupees.

—The Salvation Army has made its appearance in Philadelphia, and many persons of the lowest classes are being converted.

—The dedicatory services at the New M. E. church in Grant Road last Tuesday evening were of an interesting character. There were 550 seats filled and 100 or more persons were standing about the door. We do not remember to have previously seen such an audience at any religious gathering in Bombay. A number of ministers of various denominations were present The Rev. Dr Baldwin preached an admirable sermon on Zech. xiv. 6, 7: "It shall come to pass that the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass that at evening time it shall be light." The preacher found in these words a prophetical description of the present dispensation, in which at one time light seems to be in the ascendent and at another darkness, illustrating his position by many interesting references to the history of the church of Christ, at some periods conquering and going forth to conquer, at other times brought low by persecution or by the development of anti-Christian evil; and finding in the closing words of the passage, a blessed intimation that the evening of the Gospel day would be with the world-wide victory of light. Without any effort, he was heard distinctly in every part of the house. After the sermon, Mr. Row, preacher-in-charge, spoke of what

his people had done in the way of providing for the erection of this edifice, and of the help received from other Christian friends ; of the fact that Government had not contributed a rupee and that no aid had been received from missionary societies ; and mentioned that a considerable amount was yet needed to free it of all incumbrances. A collection was made and about Rs. 1500 contributed. Mr. Row added that the building belonged to the Lord and was to be used for the Lord's cause and not for sectarian purposes ; there would always be a readiness to give it for the use of other evangelical bodies. The form for the dedication of a church given in the Discipline of the M. E. Church was followed. In the name of the Trustees, Mr. Jas. Morris addressed Dr. Baldwin in these words : "We present unto you this building to be dedicated as a church for the service and worship of Almighty God." Then followed the declaration in which the house was dedicated to the service of Almighty God for the reading of the Holy Scriptures, the preaching of the word of God, the administration of the holy sacraments, and for all other exercises of religious worship and service, according to the discipline and usages of the Methodist Episcopal church. And as the dedication of the edifice is vain without the solemn consecration of the worshippers also, the congregation were called upon to dedicate themselves anew to the service of God and to unite in the prayers offered in connection with this act of dedication.

—With reference to the paper of suggestions for prayer circulated with last week's issue we have gone carefully over the topics and do not know that much change is called for. We will mention however, certain lines of thought that we sometimes follow in prayer; We pray for different countries, allowing the mind to dwell upon a particular country until we have a distinct conception of the people and their marked characteristics. We pray for Roman Catholic countries and for the removal of those things in Spain and similar countries that hinder the spread of the Gospel. For Roman Catholics in heathen countries that they may be brought to a simple faith in Christ. For Ritualists of the English Church at home and abroad and for those who have been led away by them. For the union of true Christians and for such a manifestation of that union as shall permit the truth of the Gospel to be made evident to the heathen. For the increase among true Christians of faith enabling them to lay hold upon the mighty power of the Spirit of God for victory over sin. For the raising up of Native evangelists of a self-denying spirit, who shall pursue the narrow path of faith and unworldliness marked out in the instructions of the Master, eschewing the honours, pleasures and comforts of the world and glorifying Christ by showing how abundantly able he is to satisfy them in the privation of those things that men attach so much important to. For the overthrow of every thing like caste among Christians, that the Spirit of Christ may have its appropriate exhibition among them. We pray also for the extension of railways and electric telegraphs, believing that these are serving the cause of the Gospel. For means of access to the nations and tribes that have not yet heard the tidings of salvation. For the development of a missionary spirit among nations recently evangelized. For the conversion of leading men at home, scientific and literary, skeptical or rational. For missions connected with different denominations, and different nationalities. Along with all these prayers, thanksgiving for what has been accomplished.

—Report of the Chutteesgurh Mission. This Mission is under the care of the Rev. Mr. Lohr. The mission has been strengthened by the arrival of a new missionary with his family. The cholera for the third time in three successive years prevailed in the district, and the Christian community did not escape. Two died. Twelve adults were baptized. The converts are said to be progressing favourably. In three villages the people of which had heard the Gospel almost daily for nearly ten years, hardly a single conversion has taken place. Medicine and medical advice have been given to thousand who might otherwise have perished unaided. Here is an interesting extract :

The owner of a village, a bairagee by caste, and one of our greatest adversaries, was attacked. He immediately ordered to be carried to our station and arrived here in a very precarious state. It pleased the Lord to restore his health, and he has since shown himself more friendly towards us.

Five new Christian households have been formed at Guneshpoor. For reasons stated in the Report the year closes with a financial deficit.

—Our Indian rulers are jubilant over the condition of the Treaaury. Things are much better than they had anticipated, chiefly owing to an increase in the Opium Revenue of about two millions stg. We cannot regard this increase with as much complacency as our rulers do : it is a most unfortunate thing that the Government should be dependent on the opium Revenue. The higher the figure rises from year to year, the more impossible will it seem to politicians to do away with the traffic on which this revenue depends. This, also, is a matter to be prayed about by Christians. We are sorry to see that the Government has backed out of its resolution to include the official and professional classes in the scope of the License Tax. The large returns on Opium enable the powers that be to put off doing what they have acknowledged to be an act of justice. "We are flush ; let us treat all round." The loss in camels in the Afghan war is put at £ 600,000.

—The *Indian Mirror* says :

"We think it is no defect, but a merit to attempt to prove the humanity of Jesus. Mankind have lost much and gained little by elevating the "son of man" to the level of divinity. Yet it is true that not by carrying him up but bringing him down below, that is by representing him as a human being that men may hope to have a surer heaven before them. Christ as God removes God away from the world ; but Christ as man brings the Father to the heart of every individual heavy-laden with sins."

It is a mistake to say that Christians have elevated the Son of Man to the level of divinity. Nothing was more pointedly deprecated by Christ than the attempt to find in his humanity the source of his goodness and power. Every other man seeks naturally to elevate himself to the level of divinity by seeking his own glory instead of the glory of God, his own will instead of the will of God. Men glory in their independence of God. There are some in these days who in their desire to magnify man are willing to regard Christ as a specimen of what man can do, thus perverting the Gospel into a manual of hero-worship. Christ says distinctly : "I can of mine own self do nothing." "There is none good save one, that is, God." His humanity was perfect simply because it was in alliance with divinity. "He that hath seen me, hath seen the Father." "The Father that dwelleth in me, he doeth the works." "The words that I speak unto you, I speak not of myself." And so constantly. Christ was "God manifest in the flesh," that is in humanity. He was "the image of the invisible God." It is indeed most important to establish his humanity ; for it is only by his humanity that we can come to the knowledge of God. Christ as God, so far from removing God away from the world, is the absolute condition of our knowing God. Christ, God and man, is the true expression. We do not know Christ until we see the divinity in his humanity.

—The *Indian Mirror* contends that the New Dispensation is entirely new, unlike all older forms of faith. He adds :

The Brahmo really embraces and loves with his whole heart and soul, both Christ and Chaitanya, the spirit of Christianity and of Hinduism.

If eclecticism is new then the boast may stand. Otherwise, we suppose Mormonism has the advantage in the respect mentioned. Here is a hymn of the New Dispensation.

The gods dance chanting the name of Hari ;
Dances my Gouranga (Chaitanya.) in the midst of the choral band,
The eyes full of tears, oh ! how beautiful.
Jesus dances, Moses dances, dances Mahammeda.
With him dance all Brahmo devotees.
John dances, Paul dances, dances Sakya Muni,
The divine *rishi* Narad dances, playing on the harp.
In the centre of the dancing group dances the Lord Hari himself
Entranced with His own love &c., &c., &c.

Why are Apollo and Venus left out in the cold ? Seriously, to any one who knows the holiness of Christ, this language is fearful blasphemy, if it be not the raving of insanity. In another part of this same paper the God of Hosts is brought in to testify that the Hindoo gods were his children and his servants, Shiva among the rest, the deification of obscenity.

—Beginning with next week the Overland Mail Steamer will leave Bombay every Saturday at 2-30 P.M. the mails being closed at 1 P.M. We consider this the best arrangement that could be made under the circumstances, and hope there may be no further change.

—We have received another letter on the subject of posture in prayer, insisting upon kneeling at church, as a token of humility. We think kneeling a very suitable attitude ; but as Scripture has laid down no law on the subject, we do not think any one else should. Our Lord's example is pleaded for one posture, it may equally be pleaded for a variety of postures. Let no man judge another in this matter. Nothing is gained by requiring people to assume an attitude that their own feeling does not prompt them to. The heart must be bowed before the body. The thing that we are most in danger of foregetting is that God looks at the heart.

—We understand that Mr. Ram Chundra Basu well-known as an evangelist and Christian Lecturer in N. India, will be in Bombay shortly, on his way to America where he proceeds as a lay delegate to the general council of the M. E. Church. We hope that he will have an opportunity of addresssing the educated Natives of this place.

ASIATIC SOCIETY MUMBAI
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Lanoli Camp-Meeting.

The time for holding this meeting again draws near. This will be the third gathering at this place. In the circular issued two years ago, the object of the meeting was said to be "the full realization of the New Testament measure of the baptism of the Holy Spirit." This is still to be the object of the meeting. In the record of the acts of the Apostles we learn that the disciples received repeated baptisms of the Spirit. So may we be filled again and again with the Spirit. The need of this baptism is more and more felt by Christians of all classes. The comparatively meagre results which have attended the efforts made to spread the knowledge of God's salvation thus far, make it evident that something more is needed than simply the presentation of the truth. The latter has been done most faithfully. Still infidelity asserts its power every where. Said an infidel, "I can answer all the arguments presented to prove the Christian religion true to my satisfaction, but one thing I never could answer; that is, the power that attends the testimony and lives of Christians." God is demonstrating to his people the importance of his command to the apostles to tarry until they were endued with power from on high. If Christians would manifest this power they must first obtain it. These meetings are valuable because they afford an opportunity for Christians of various denominations to meet and become acquainted with each other, and unite at the throne of grace for a fuller preparation for their work.

The expense of attending is sometimes urged as a difficulty. On this subject Dr. Porter has well said:

"The money paid to meet the necessary expenses of camp-meetings is well invested and will yield invaluable revenue when the dividends of commercial establishments shall have ceased forever. Scripture intimates that God will not accept service which costs nothing. His own ordinations show that financial saving formed no part of his ancient plan. He required his people to go up to Jerusalem from all parts of the land and celebrate his worship in a most expensive manner and for many successive days. Why was this, if saving a few pence is so important? He had an object in view. He wished to bring his people in contact with each other that they might become more fully acquainted with each other, interested and established. God consults the spiritual good of the people first, and makes every other interest subordinate. So should we. If we can save men economically, well; if not, we will save them at whatever cost. And it must not be forgotten that camp-meetings are emphatically soul-saving occasions. This is their direct object. The objects for which they are held are strictly spiritual."

Yes, you will find it profitable not only to come yourself but to bring your friends and neighbours with you.

Lanoli is at the top of the Bhore Ghaut, on the G. I. P. Railway. The beautiful grove in which the meetings are held is only a hundred yards or so from the station.

Tents will be pitched from the 23rd of March to the 1st or 2nd of April, and can be occupied during that time. The meetings will begin on the 24th of March and continue 6 or 8 days. The experience of the past two years has shown that families can provide food for themselves more cheaply than it can be provided at a boarding table. Still, arrangements will be made to board those who prefer it, at probably one rupee a day. It will help in making the arrangements to know how many are coming. Let all such send a postal card to the Rev. J. A. Northrop, Poona. Come, brethren and sisters of the different branches of Christ's church, and let us in this forest meeting show how good and how pleasant it is to dwell together in unity, and make common supplication for a mighty work of the Holy Spirit in ourselves and in the church generally.

D. O. Fox.

Presiding elder M. E. Church, Bombay district.

The Bombay Guardian.

SATURDAY, FEBRUARY 28, 1880.

BISHOP MEURIN'S PASTORAL II.

Bishop Meurin tells his flock that the Catholic Church was never yet conquered and is never to be conquered. If he means the Church of Rome, then we dispute the position and confidently affirm that that Church has been conquered. What is it that the Church of Christ has to fear and to guard against? Her greatest peril is not the sword or the block. Her most formidable enemies are internal and not external: love of the world, desire for the honour that cometh from man, desire for preeminence, trust in created beings taking the place of that sole trust in Christ which the Gospel demands, formalism, phariseeism, covetousness, neglect of the word of God, these are the things that constitute the dangers of the church of God, and the marks of the true church are found in the victory obtained over these things. When Christ was keeping his lent in the wilderness, the Prince of this world attempted to persuade him that his religion needed to be clothed with the glory and honour and dominion of this world and invited him to fall in with that conception of the Messiah which the Jews had, in order that they might rally round him as one man and follow him to victory. Our Lord saw the suggestion to be from beneath and said to the tempter, Get thee behind me, Satan. But what could not be won from the Master might be won from the servant; and the letters to the seven churches, show that the spirit of the world, the spirit of unhallowed compromise, had already entered the church at several points and was threatening the destruction of particular churches. Well we know that in the days of Constantine and from thence onward, the spirit of the world established itself in the church of Italy and at length became supreme in the West under the visible headship of the bishop of Rome. And we affirm that the spirit of the world has been ascendent in the Church of Rome, very carefully disguised under the mask of monasticism, but easily recognized by all who know the true spirit of the Gospel. We are speaking of the system and not of individuals. "They are not of the world even as I am not of the world," said Christ; apply this test and the claims of the Church of Rome fall to the ground.

Bishop Meurin tells the clergy and laity subject to his jurisdiction, that the wall about the Catholic Church is faith and the bulwark consists of good works and pious institutions. The faith is evinced by the 13 hours' adoration of the host; and for the good works we have the following list: Charity among ourselves is duly practised by the *Sodalities*, the *Confraternities*, the *Temperance Society* and the *Provident* Society; charity towards others is manifested in the Apostleship of prayer, St. Peter's Pence, the Cathedral Fund, the Orphanage Subscriptions, the institution of the Holy Childhood, and the society of St. Vincent de Paul. Were we to follow the above with a list of the benevolent organizations in which Protestants of different denominations unite in Bombay, it would be found quite as long and as significant; and as for those in London the list would cover a column or two of our paper. There is no kind of comparison between the sums raised by Protestants for evangelistic and benevolent purposes and those raised by Romanists, having reference to the numbers belonging to the two systems. But God forbid that we should spend our time in such a comparison. All these things are simply the machinery, the methods, the processes by means of which the church undertakes to fulfil her mission in the world; and the machinery may be excellent while the spirit and aim of the work are any thing but accordant with the Gospel. The grand question remains, Is the church doing the will of the Master? He that heareth my words and doeth them is like the wise man who built his house upon the rock, said Christ. The Tay bridge was a grand affair and stood fast in many storms, and outrode many gales, but there came at length a test that it could not stand. The Church of Rome asks to be tried by tests which itself furnishes; but the word of Christ shall try it in the last day, and great shall be the fall thereof, and of every system, Protestant or Catholic, that is not based upon the word of God.

We now invite the attention of our readers to one more extract from this Lenten Pastoral:

"We take the opportunity of inviting you to apply this principle, of united supplication to the throne of grace, in promoting a work, which we all must have much at heart. We mean the conversion of the pagans, which we began about two years ago, in the Ahmednuggur Districts. Much grace is required for the conversion to the Christian faith of a people, whom Protestant agents, who have no mission from above, have turned from the worship of idols to the worship of money, but by no means to the faith of Christ. To imbue those poor souls with even the most meagre knowledge of our Christian doctrine, and to induce them to prayer and to the practice of a truly Christian life, is a work of gigantic labour, for which more than ordinary virtue, zeal and perseverance is required in those men of God, who are sent as real Missionaries into the fields, in which cockles have been sown even before the good seed."

In this passage Bishop Meurin bears false-witness against his neighbour. The Protestant agents who, he dares to say, have no mission from above, and are labouring to turn the Hindoos from the worship of idols to the worship of money, are men and women who are justly held in high esteem by all who know them for their work of faith and labour of love. The American Mission has been nearly fifty years in the Ahmednuggur Collectorate. They have borne the burden and heat of the day, and have planted more than twenty churches, with about 1000 church-members, with their own pastors supported entirely or nearly so by the people themselves. About five years ago it pleased Bishop Douglas of the English

church to commence missions in the same field, using the S. P. G. for the purpose. A year or two ago, the Romanists came. In some respects the presence of these missions has not been disadvantageous ; for those who were dissatisfied with the stricter discipline of the American missionaries, and were looking for pecuniary gain, were drawn off. We need not trouble ourselves to reply to the aspersions of Bishop Meurin. The American missionaries publish an annual report and let the world know what they do with all the money that comes into their hands, and any one can easily ascertain for himself that there is no such thing in their mission work as an appeal to the love of lucre. Had there been there would probably have been no lack of converts such as Bishop Meurin has designated.

Some will perhaps think that it is a very unfortunate thing that there should be such evidences of disagreement among those who are engaed in the work of missions. What is unfortunate is the disagreement, but they who diverge from the teaching of the book and at the same time denounce all who follow it, are responsible for this. Some lovers of peace in the apostolic church thought it a great pity, no doubt, that St. Paul was so frequently referring to the Judaizing teachers, and defending himself from their representations. But the Prince of this world would be well content if he could get Christians to believe that there was no occasion for them to notice the aspersions of others. When the truth of God is concerned we are bound to give men the opportunity of knowing whether there is or is not force in the arguments used by those who say we are impostors. For us to recognize those who use the language of this lenten pastoral as fellow-Christians is to say that the Gospel is a thing of *gutta percha* to be twisted into any form. They themselves abhor the thought of being co-religionists with us.

REMINISCENCES. LX.

Reflections of a skeptic, January 22, 1843.

Perhaps the more a religion is involved in hulls of superstition, the longer will be its career. As often as the popular greed of novelty awakes, the religion will but have to throw off one of the gross superstitions that obscure it, and it will appear new-bright and altogether admirable. A pure and spotless creed, one whose celestial, immaterial outline tolerates none of the vile adjuncts of error and wild belief, could hardly become popular. But there never has been a creed which artful superstition was impotent to set off and degrade. The Christian dogma owes much perhaps to the immense mass of superstitions beneath which in its very infancy, it was almost extinguished, and athwart which it sent so feeble a heavenly light. Slowly with the centuries one and another have fallen away and ever with the increase of illumination, or rather diminution of darknesss, the people have shouted in jubilee as for a new Messiah. But there is danger always that as a religion becomes refined and spiritualized its subtle and unconfined essence will evaporate and return to heaven. A religion without symbols soon ceases to be a religion for the masses. The common mind must have the object of its worship brought down to earth or it will give over worshipping. It has not the power or the will to elevate itself into the vague expanse of a heaven. And herein consists the great utility of temples and periodical worship. Men consider their churches to be the habitation of a God, 'at home' there once a week for their reception. It seems to be an inevitable law that worship creates for itself symbols; and perhaps the fervency of prayer is proportioned to the proximity of the object addressed. There may be a creed without idols, but I suspect there has never been a religion. An idol need not be a material, tangible object in nature or in art ; it may equally as well be an image of the brain, and the effusion of a contrite spirit, when not addressed to a substantial presence, is always offered up to a deity clothed by strong imagination in some shadowy likeness of matter. It follows that the force of the religious sentiment is always in a corresponding ratio with the impurity of the creed which elicits it; and that in ages of grossest superstition and in idolatrous lauds, there is more fervency of worshlp than where a purified belief abstracts itself from earthly paraphernalia and disdains to interfere with the laws of nature. Jacobi said that Nature concealed God from him; it conceals God from most men when they are taught not to seek him there. When they surmise that God is on the other side of nature, they get in the habit of relying upon nature to defend them from him. But men of much veneration always feel the necessity of creating him in nature; for thought must cease to be impassioned, before it can (if it can) abstract itself entirely from material forms; and this is not the less true, that they obey this necessity without being conscious of it. Let the most religious man, however, cast a retrospective glance upon his devotional hours, and he will become aware that the intensity of his worship was in proportion to the distinctness and materiality of the vision he beheld. No people are more devout than the Mohammedans, and I believe one reason to consist in the fact that they have given their God a place in Nature; from Bucharest, from Morocco, from Ispahan, their eyes and their prayers are addressed to Mecca. Christianity never glowed with such enthusiastic fire as in the era of the crusades when men stood with their faces and thetr burning thoughts turned to the Holy Land, the fore-court of heaven, the favourite dwelling-place of their deity; and they rushed with mad devotion towards it as though they heard wafted from that violated region the lamentations of the Supreme Being tortured by the presence of infidels in that sacred land. Why is it that the popular mind is so adverse to pantheism? If men find it beyond their power to be religious with a purely abstract, unsymbolized creed, a creed that relegates the divinity beyond material nature, why are they so reluctant to give him *all* nature? They seem to think that they have given him enough in giving him churches and chapels and one of their seven days, and they are outrageous at the agrarian proposition to divide with him all time, matter and spirit. What brutal notions of an eternal, spiritual essence must they have who suppose that it can prefer one particle of matter to another and that it can be susceptible to the emotions of disgust which certain qualities thereof arouse in a sensual being. A pregnant word is that of the scoffing Heine: "Catholicism reversed the Pantheism she found in Europe, and in place of deifying nature, she diabolized it." But whenever a right reverence for the dignity of the human mind shall be prevalent with men, the tendency will be again to Pantheism, but to a far other and more perfect Pantheism than was known to the martial Greeks and ancient Germans. When will that be? When will mankind entertain this right reverence? When it ceases to be merely retrospective, when it ceases to justify its evil propensities by the example of history, when it listens to the better pulsations of its nature and presses earnestly forward to a goal at length apprehended as real.

Some of these anticipations have been in a measure fulfilled, and the progress has been in the direction indicated. What is said about the idolatrous tendencies of men, and the necessity of introducing idolatrous elements into non-idolatrous religions to make them popular, is very true. But it is a great mistake to say that the laws of the human mind have not been recognized in the religion of Christ. God was manifest in Christ without any degradation of the divinity ; and the worship of God in Christ is carried on by the operation of the Holy Spirit, without any injury to the spirituality of the worshipper. The very problems shown in the above remarks to be lying at our door, are solved in Christ There is realization without idolatry and elevation without dissipation. The little book entitled " The Philosophy of the plan of Salvation" would have been useful to Homunculus if he could—in reading it —have laid aside for a little the conceit of his own superior wisdom. All that is true in Pantheism is found in Christianity and there alone. In our Lord's prayer, recorded John XVII, the true needs of humanity are expressed thus: There is needed for the world the spectacle of a community gathered out of the world, kept from the evil of it, believing on Christ and finding their life in him, through him united to each other by a love no where else witnessed, united to Christ and in him united to the Father by a tie so close and indissoluble that the deity shall be seen in them and he shall thus be revealed to men as a God of love. There never was a more enthusiastic body than the early Christians and the secret of their enthusiasm is thus stated by the apostle Peter: "Whom not having seen, ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." There is all the difference in the world between faith in the unseen Christ, apprehended spiritually, and idolatry. But carnal men prefer that which gratifies their senses and relieves them of the necessity of walking by faith, and so Christianity has been accommodated to their tastes by men called priests.

" Many things are growing plain and clear to me;" they were the last words of Schiller and strike me with a strange weird influence.

" It is scarcely possible to decide which of two parties is in the wrong at the commencement of a war. Insults are imagined, recriminations ensue, and the destruction of 500,000 men is occasioned." This confession from the mouth of Prince Eugene is worthy of note.

INTERNATIONAL BIBLE STUDY.

March 7, 1880. Revelation V. 1-14.

In Ch. IV. we behold the throne of God and him that sitteth thereon, and hear the heavenly host praising the Lord God Almighty, creator of all things in heaven and earth.

" A book written within and on the backside, sealed with seven seals." The book is in the hand of God. In Ch. 1. 19 we read: " Write the things which thou hast seen (the vision of the first chapter,) and the things which are (the seven letters to the seven churches,) and the things which shall be hereafter, (the things treated of in the remainder of the book of Revelation.) This book in the hand of Almighty God, is then the book of the destinies of the church, and of the powers that stand in relation to her, during the ages that were to intervene between the times of the Apostle and the second advent of Christ. Books in those days were written on rolls; *this* roll was

written on both sides and was sealed with seven seals.

"And no man in heaven, nor in oarth, neither under the earth was able to open the book, neither to look thereon.' 3. For no man, read *no one*, for so the Greek has it. There is a challenge to the universe to declare, if any one can, the future fortunes of the church. Nobody could do it; mighty in intellect as many of the angels doubtless are, not one of them could form even an approximate conjecture as to the future fortunes of the church that Christ had purchased with his own blood. There was not an angel in heaven who would not have been ready to say that such a marvellous manifestation of divine love as that which was made in the Gospel, could never be forgotten or disesteemed among men, but must always command the devotion and consecration of those who professed to receive the instructions of Christ. Nobody would have dreamed of such a thing as that that which claimed to be the church of Christ should be the deadly enemy and persecutor of all who truly believed on him and that these would be obliged to hide themselves in mountain vallies and similar inaccessible places; that for many ages it would be death to any one to believe on the Christ of the Gospel, instead of the Christ of the priest. Who would have thought that barbarian hordes would overrun and destroy even the Roman Empire, and a deep darkness settle on the face of evangelized Europe, and that for a great many centuries there would be no recollection any where of the Master's great and final command? "I wept much." 4. The prophet, representing perhaps the true people of Christ, wept much because nobody could give an account of what was to be. "One of the elders." 5. These elders are in white raiment with crowns of gold, enthroned round about the Throne of God; believers are said to be kings and priests unto God, and these elders represent the church. The great Head of the Church rules through them by means of the truth which they declare in their lives and by their speech, taking good care to make it plain that they have nothing but what they have received. These are they who have overcome through the words recorded in the seven epistles. "The Lion of the tribe of Juda, the Root of David, hath prevailed to open the book." He to whom all power in heaven and earth is given may appropriately be called a Lion. He is a Lion because he is a Lamb. This Lion goes with the humblest believer, as the lion in Spenser's poem accompanies Una. 'The root of David.' He is, aa regards his humanity, the son of David, but before David was he is. It was he that gave David the strength to conquer a lion and bring Goliath to the dust.

"In the midst of the throne a Lamb as it had been slain." Bearing marks of the crucifixion. This is the one that prevails to open the book and loose the seven seals. We understand by this that it is through the knowledge of Christ, that knowledge which causes Christ to be formed in us the Hope of glory, that we may come to the knowledge of the meaning of the book. So long as Christians (so-called,) belonged to a system intended not to glorify Christ but the church, and especially the priest, it was impossible that men should be able to penetrate the symbols of this book. And even among Protestants how few are fitted to interpret this book. John wept to know the things written therein. This shows that there must be an earnest desire to understand them. We then learn that it is according as we come to know Christ in his power to save, that we become fitted to understand the book. The student of prophecy must be far more concerned to know Christ and to be like him, than he is to explain the symbols of this book, and then he will be likely to come to a right understanding of them.

"Seven horns and seven eyes." Omnipotence and omniscience. "Which are the seven Spirits of God, sent forth into all the earth." Christ is present with his church among all nations and tribes by means of the Holy Spirit.

"The four beasts." *Living* ones would be a better translation. Beings in whom is life, life in the Gospel sense. The life that flows from the throne of God is represented elsewhere as a river; here it is personified. These beings are easily seen to be correspondent with those that are brought before us in the beginning of Ezekiel. "Golden vials full of odours which are the prayers of saints." This shows that the 24 represent the church. The prayers of saints, that is, of those who find their springs in Christ, are acceptable to God as the sweetest odours, and obtain for the suppliants the great power of God. Every word seems to ask us to linger but we must hasten on.

"Hast redeemed us out of every kindred" &c. 9. The Gospel has been carried into all the world and the church of God is found among all nationalities. This is a new song because it involves new perceptions of the fulness that is in Christ. It is the song not of those who believe that they have been half redeemed from sin, but wholly. Only they who have overcome the world, in themselves and without, can truly reign.

"The voice of many angels." They are said to be myriads of myriads, a plurality of myriads multiplied by a plurality of myriads, and thousands of thousands. Four myriads × four myriads gives us more than all the inhabitants of the earth. "Power, riches, wisdom, strength, honour, glory, blessing. In all this mighty multitude there is not one who speaks or thinks of his own power, wealth, wisdom or honour. They habitually recognize Christ as the source of all they have and that because of his death, propitiating God with them.

CORRESPONDENCE.

"FUNERAL REFORM."

To the Editor of the Bombay Guardian.

DEAR SIR,—"Funeral Reform is needed, but not of the kind here mentioned," is your comment on an extract in your last issue from a contemporary intimating that the Mazagon Anglican Sisterhood had provided for funerals, a *violet pall &c. &c.*

I agree with you on this subject and I believe most thinking Christian men are of the same opinion.

What we want is not ostentation but simplicity. The use of peculiarly colored palls must keep alive the tendency to be showy in such matters.

It has been to me a frequent source of regret that the living are often robbed to deck out the dead. The survivors of the family are perhaps a wife and children left unprovided for, but cruel custom regards not the widow's tears or the orphan's future. How sad is such a custom when indulged in by Christian people? From my soul, I abhor the service of mutes and the solemn trampings of dark horses, while the plumes of the hearse tremble in the breeze and inside is the sombre black coffin with its gilt and sham. What consolation can all this be to the weeping relations when the heavy undertaker's bill is presented? Sir I hate this sort of thing, especially when people have learnt to sing:—

"O death where is thy sting?
O grave where is thy victory"

To add to all the immediate expenses of a funeral, how many there are who go into black crape and hideous weeds; not only is there nothing to be gained by these habiliments of woe, but they too cost much money. If our beloved is "on sleep" why need we mourn thus, for does not Jesus say "I am the resurrection and the life"? Mourning dresses under such circumstances are to my mind equivalent to an expression of no faith in God, a murmuring at his chastening, while it is a pandering to the customs of fashion and the world.

Funeral reform! Yes, it is much needed amongst us, A large Railway Compay having its head office in Bombay has recently arranged that its employés, or friends or relatives of employés have simple coffins made for them when they die at stations on the line at Rs. 16, for an adult and in less proportion for children. If such a low price is possible in the mofussil why should not our funerals in Bombay cost less than they do? Is there no one with courage enough to start a cheap funeral establishment? Let public opinion veer round in this direction and reform in prices will soon be an accomplished fact. Who can cite the authority for the various arbitrary colors of coffins? What so neat and simple as a coffin covered with white long cloth?

All these dark forbidding features of our funerals are remnants of paganism, and unworthy of Christian people.

While therefore things are "done decently and in order," let there be no unwarrantable expense or ostentation, and may we all so live that while those who survive us mourn our loss, they may mourn not as "those without hope," and, in the place of costly tombs of marble, may we leave behind to our loving friends and kindred the memory of a sweet and consistent life.

Write me no epitaph in letters of gold, but let the loving memorial be engraved by *present* holy example in the hearts of those who shall by and by drop a tear on the green turf that suffices to cover my body until the happy resurrection morn.

Yours &c.
X.

NOTICES.

BOMBAY TEMPERANCE LEAGUE. It is proposed to hold the Annual Meeting of the League in the Town Hall on Tuesday the 9th March next at 7-30 p.m. the Rev. Gelson Gregson, of Agra, is expected to be present and give an address.

APPOINTMENTS for to-morrow, Grant Road 8 A. M. I F. Row; 6 P. M., A. C. Grieve, of the Free Ch. Mission. Dean L. Hall, 11 A. M. & 6 P. M. O. Shreves. Mazagon, 11 A. M., W. B. Wright, 6 P. M. J. Morris.—N. B. Morning service at Grant Road, at 8 A. M.

Removal. Rev. I. F. Row has removed to Grant Road, lane opposite the Grant Road Theatre. The English school superintended by Mr. Row, will be held there.

COLLECTIONS for the Grant Road church: H. B. 50; J. C. 20; Dr. J. 150; Gen. M. 25; A. J. 50; D. O. F. 10; A. H. D. 50; H. C. 50; A. B. 5; Mrs. B. 3; J. N. 10; D. M. 5.

Received from 'Amor Dei Ducat' for Goolburga Chr. Orphanage Rs. 16; for Teloogoo Mission, 40; House of Hope 10; mission to the thakoors, 8; church on Grant Road, 25, Also received for thakoor Mission from Visitor, Rs. 2; to the glory of God, 42.

Epitome of News.

Saturday, February 21.

—Replying to our remark that the New Dispensation ministers to the national pride, the *Indian Mirror* says: "Our contemporary forgets that the Mother of India is the Mother of the world and loves *Mlechchas* as well. The saints and scriptures of other countries are honored in the New Dispensation, while Europeans and Mussulmans are free to become, in fact, some of them *are*, Brahmos."

This does not alter the matter a bit. What is Brahmo but an Indian title?

—In the same is something that reads like a parody of the temptations of our Lord. It thus ends: My name is the New Dispensation. My creed and character, my church and government are all singularly new. I will harmonize all scriptures and prophets in the True God. I will not repeat or reproduce, but establish a new church out of materials furnished by the older churches. In me they shall all be fulfilled and harmonized. I want not wealth, or men, or principalities. Let all men desert me. My father's work I will do. Ye tempters, get ye behind me. I will trust my God and follow Him.

Monday, February 23.

—In California last year one out of every thirty-three business-men was declared insolvent.

—The expenses attending the marriage of the Maharajah of Mysore about a year ago amounted to Rs. 2,36,300, of which Rs. 1,07,700 was charged to His Highness's personal estate account.

—Mr. Ruskin says:—"I am now entirely unable to take part in exciting business, or even, without grave danger, to allow my mind to dwell on the subjects which, having once been dearest to it, are now the sources of acutest pain."

—*Bombay Gazette*: Mr. T. W. H. Hughes calculates that the coal fields of India cover 35,000 square miles of country; and according to estimates drawn up by Dr. Oldham and others, there cannot be less than 20,000,000,000 tons of coal in this empire. Such being the case, people will naturally ask, why all this vast store of mineral wealth is not developed? Why have we still to import the greater part of our coal from England? The answer is that much of the material is of an inferior quality and fit only for very rough use; that many of the coal areas are situated away from the lines of easy communication, and that the freight charged by the railway companies is not as reasonable as it should be.

—*New York Observer*: The American missionaries have been delighted by a recent visit from three leading Bulgarians from the native church in Yamboli. They came to say that the time had come for preaching the Gospel to the Turks in Eastern Roumelia. The refugees are returning in large numbers, no longer the proud Turks they once were, thinking themselves the lords of creation, but broken, humbled, and teachable. And these Bulgarians, who had formerly suffered so much from their hands, and who might be expected to wish to indulge in some sort of retaliation, speak of their wretched condition with tender sympathy, and want to do something for their welfare; and it now looks as though the real work for the Mohammedans was about to be inaugurated, not in Constantinople, but in Sophia, the capital of Eastern Roumelia. In that part alone, of all the Turkish Empire, there is real religious liberty. Prince Alexander is a Protestant, and will protect his subjects in whatever form of faith they choose to adopt. The Protestant alone understands the true doctrine of religious liberty.

—A Chicago journal—the *Factory and Farm*—gives an account of the largest plough that was ever known to be made, recently turned out by an Illinois firm of agricultural machinery makers, for use on the St. Louis, Iron Mountain and Southern Railway. It is calculated to cut a ditch 30in. wide and 2ft. deep, and is worked by attaching it to a platform car of a construction train by means of timbers framed and extending out, so that the plough cuts its ditch a sufficient distance from the track. It cuts a furrow 8in. deep each time, requiring three of them to reach the proper depth, and it will make one mile of ditch 2ft. deep and 3ft. wide every four hours, thus doing the work of about 1,000 men. The beam is made of swamp oak, and is 8in. by 14in., the land side being made of bar iron 8in. wide and 1½in. thick, which had to be forged expressly for the purpose. Its total weight is 1,700lb. The use of this plough will mark an era in all ditching work, especially in connection with railways, and will go far to supersede the navvy.

Tuesday, February 24.

—Press Commissioner: The following is an abstract statement of the executions recently carried out at Cabul:—

Nature of Charges.	Number executed.	Number released.
Dishonouring the bodies of the Officers of the Embassy ...	4	...
Possessing property belonging to the Embassy.....	4	4
Being armed within 5 miles of Camp.....	6	15
Attacking Escorts in view to releasing prisoners	4	...
Murdering Camp followers: participation in the attack on the Residency: inciting people to rise: treacherously firing on and killing wounded soldiers	69	57
	87	76

—*Indian Herald*; Cabool, 6: Between the hours of 4 and 5 o'clock p.m., an Afghan, a Kohistanee, was found secreted in the room occupied by Captain Thurston, Aide-de-Camp to the Lieut-General, dressed up in Captain Thurston's uniform. His intentions are unknown, but it is imagined that they meant no good to Sir Frederick Roberts. The man has been handed over to Sirdar Walee Mahomed, the new Governor of Kabul.

—The Bishop of Lahore is at Candahar.

—From Mandrawar General Bright reports that reconnaissance had been made to Badiabad. Every post of the Lughman Valley has now been examined with hardly a shot fired. All the chiefs and headmen with few exceptions have come in and co-operated cordially.

—With reference to the incident which recently caused a suspension of official communications between the British Embassy and the Porte, the Constantinople correspondent of the *Times* says: The Sultan accidentally heard that Ahmed Tewfik was helping the missionaries in their work of Christian propaganda. Without duly weighing diplomatic consequences, he caused Dr. Kolle's papers to be seized, the Khodja to be arrested, and the case to be handed over to the Sheik-ul-Islam, as the highest ecclesiastical authority. The Sheik-ul-Islam's council examined the affair, and decided that the Khodja had committed a capital offence. According to the information which I have received from good sources the Khodja's conduct was regarded as a case of constructive apostasy. The man had not, indeed, formally renounced his religion, and he still declared himself to be a Mussulman, but ecclesiastical jurists have no difficulty in assuming that a man who takes any part in propaganda against his own faith is practically a renegade. Before the sentence had been carried out the British Ambassador intervened, and the Sultan had to find some way of reconciling his duties as Commander of the Faithful with his diplomatic obligations. He submitted the affair to the Council of Ministers, with the suggestion that they should recommend the changing of the capital sentence into one of exile. When a *Mazbata* prepared in this sense was submitted to the Council, all the members, with one exception, signed it without comment. The one exception was Mahmoud Nedim. Much to the surprise of his colleagues, he declared that he could not conscientiously append his signature to the document. His reasoning, if I am correctly informed, was as follows:—

In my opinion, the decision of the ecclesiastical tribunal is not in accordance with the Sacred Law (*Gairi Meshruh*). There is no text which, without evident straining and arbitrary interpretation, can be construed into a sentence of capital punishment for such an act as that which Ahmed Tewfik-Effendi is alleged to have committed. He is not a renegade, and there was nothing in his conduct, as far as we know, which can be regarded as blasphemy. The true faith stands on so unattainable an eminence, and is so far above the reach of any attack from men of other creeds, that it is absurd to suppose it can be in any way affected by the writings of the missionary in question. The submitting of the affair to an ecclesiastical Court was a grave error, as tending to propagate the idea that Islam is intolerant, vindictive, and sanguinary, whereas, in reality, its true spirit is quite the reverse. The decision ought, therefore, to be annulled by the competent authorities, and until this is done we have no right to interfere.

When the Sultan learnt that Mahmoud, whom he regards as a good, loyal Mussulman, well versed in the Sacred Law, had thus condemned the proposed compromise, he summoned him to the palace, and had a long conversation with him on the subject. His Majesty was apparently much impressed with the old Pasha's clear, forcible arguments, and at the next interview with Sir Henry Layard consented to the liberation and free pardon of the Khodja.

—The New York *Evening Post* says that "Mr. Moody's most remarkable convert at Baltimore was Professor Reider, a Jewish Rabbi, who has now entered the M. E. Ministry. He has given a series of lectures at Baltimore, explaining how and why he became a Christian.

—*Word and Work*: Dr. Angus, one of the Company engaged in the revision of the New Testament, stated the other night in the course of a lecture delivered in London, that the revised New Testament will in all probability be published at the end of the present year. The revisers, he said, had sat from eleven a.m. till six p.m. for forty days in each year during the last ten years, and had received no pecuniary reward for their labours.

Wednesday, February 25.

—News has been received from Herat that fighting has again broken out between the Kabuli and Herati regiments, ending in the complete discomfiture of the former, of whom many were killed.

—Calcutta, 24: Sir John Strachey presented the Financial Statement for 1880-81 in the Legislative Council. The results are highly favourable. In 1878-79 surplus £2,044,000; in 1879-80, surplus £119,000; Budget Estimate, 1880-81, surplus £417,000. The foregoing figures in each case are after paying from the ordinary revenue all charges for Famine, Afghan war and Frontier Railways. War Charges 1878-79, £676,000; 1879-80, £3,216,000;

1880-81, £2,090,000. Setting off increased Railway and Telegraph revenues, total net expenditure on war to end of 1880-81 five and three quarter millions. Frontier railways present year, £1,670,000; next year, £2,270,000; total not three and half a millions. Expenditure on productive works in 1878-79 £4,381,000; 1879-80, £3,700,000; 1880-81, £2,500,000; besides outlay on East Indian Railway Council Bills present year, £15,750,000; next year, £16,900,000. Extension of taxation to official and professional classes abandoned for the present.

—*Overland Mail*, Feb. 6: Amongst the deaths recorded this week are:—The Marquis of Anglesey; Sir G. H. Seymour, G.C.B., G.C.H.; Sir D. Corrigan; Sir C. Pressly, K.C.B.; Gen. W. Munro, C.B.; and Rev. Canon Oakeley.

Lord Ebury has announced his intention of introducing into Parliament a Bill for putting down auricular confession and priestly absolution in the Church of England; but, owing to his lordship's illness, it is uncertain whether he will be able to introduce his measure.

A novel ecclesiastical movement has been set on foot at Brighton by the Bishop of Chichester, the clergy having, under his lordship's direction, undertaken a ten days' mission against the frivolities and immoralities of the age. Those engaged in the work, which consists of services being conducted daily in the churches throughout the town, come from all parts of the kingdom. Two or three of the Nonconformist ministers have announced special services for their places of worship during the mission. The proceedings were opened by the Bishop himself delivering an address at the parish church.

On Jan. 31, at two o'clock, the St. Petersburg police surrounded a house, No. 10 Sapper Street, and discovered on the fourth story a secret printing establishment.—

Three men and two women were on the premises. The floor and walls were covered with felt carpet to deaden the sound. Two men and the women fired with revolvers at the police, while the other man burnt the manuscripts. Four of the persons were eventually arrested. One man killed himself by firing a revolver into his mouth. Type was found set up for the third number of the revolutionary organ *Narodnaja Wolia*. A large number of copies of this organ were found; also false stamps, forged documents, poisons, and explosive substances.

Dr. Werner Siemens, the electrician, made a communication to a recent meeting of a scientific society at Berlin, in respect to a new dynamo-electric machine of his invention. He has applied the theory stated by him some years ago—namely, that revolution in a direction opposite to the current not only obviates the loss of force, but actually augments that force—to the construction of an engine which will draw carriages upon a line on pillars so easily and cheaply that Dr. Siemens anticipates for his electric railway that it will supersede omnibus and tram.

The Abbe Debaize, from whose Government mission of exploration so much was hoped for, has died at Ujiji, on the shores of Lake Tanganyika. His plan was to cross Africa from east to west.

The *Scotsman* announces the death, on Jan. 31, of, Professor David Thomson, who for the last thirty-five years has held the chair of Natural Philosophy in Aberdeen University. He was the senior professor in the University.

—*Free Ch. Monthly Record:* Mr. Douglas, the senior Canadian missionary at Indore, writes to Mr. Beaumont that he has become acquainted with "not a few native gentlemen who had formerly studied in the Free Church Institutions of Bombay, Poona, and Nagpore. They may not have thrown off the bondage of caste, yet they are manifestly in the forefront of reform. Many of them occupy good positions in these native states. You will be pleased to learn that one of your Poona boys is now holding the honourable and responsible position of superintendent of education to his highness Holkar. Another (an avowed Christian) is pundit to the Rajah of Jodhpur, and has for some years enjoyed his confidence and favour. Others to my knowledge are holding good positions, and doing service in Government offices. We have always found them friendly, and even helpful in our work."

—Mention is made in the same of the baptism of a young Mahomedan at Kamptee by the Rev. Mr. Cooper.

—The *Times* says that the world has during the last fourteen years, been galloping in the accumulation of armies and the creation of gigantic national debts. The public expenditure of Europe has leaped from 398 to 585 millions of money. The tendency is to go on increasing Where shall we be in another fifteen years? "The working-classes of Russia and Germany, like their superiors, only in proportionately larger numbers, pay the blood-tax of the conscription." How long will England escape this terrible tax?

—Mr James Meadows, of the China Inland Mission, writes from Shaohing, giving some encouraging details of the progress of the Gospel in that part of the Empire. During the past year, Mr. Meadows states, he has admitted eight by baptism into the church at Shaohing station, and four at Ningpo station. Eight others are on probation previous to baptism, and there are also a number of hopeful inquirers. In other places larger accessions of converts are recorded, Mr. Griffith John, of the London Missionary Society, Hankow, having received eighty-five additions to the membership of his church within the same period.

—*Christian*: With very great regret we record that financial trouble of the most serious kind has overtaken that honoured Christian philanthropist, the Hon. Geo. H. Stuart, of Philadephia.

Thursday, February 26.

—*An important case is being tried before* Col. Britten, Cantonment Magistate at Poona, which illustrates one of the evils of the C. D. Act. A native policeman is charged with extorting fifteen rupees from a Mahar by threaening to denounce his wife as liable to be brought under the provisions of the Act. A local paph states that ever since the C. D. Act came inte force, its provisions have given occasion to much annoyance, inconvenience, and tyranny.

—A new hotel, which is to be opened in Berlin during next winter, will contain improvements hitherto unthought of, and will possess, amongst other things, a theatre, a palm-garden, an Anglican chapel, a synagogue, a Lutheran chapel, rooms veneered with green and yellow marble, and a colossal fountain in the courtyard.

—The *Madras Times* says it is perhaps one of those things not generally known that there is an agency in Madras whose mission it is to distribute cheap publications and tracts written by anti-Christian writers in England among educated natives. Its emissaries are at times seen in the streets actively at work hawking about the publications above mentioned, and the educated native assailants of Christianity find in them much congenial reading and quite an efficient armoury, as they think, to put down the efforts made to Christianize India.

—*Indian Mirror:* Twenty-three soldiers, brave and strong, proceeded to Burdwan on Monday last, by the three p.m. up-train. As soon as they reached the station, the flags were unfurled, and the singing Missionary commenced *Sankirtan*. On the way a number of Hindus came and prostrated themselves before the procession and applied the dust of the street to their heads with the greatest reverences. The next day, refreshed and roused by the animating service, held in the morning, the Expeditionary Force started in the afternoon, with flags, trumpets, mridangs and a large following. The number increased greatly, and the singing, which was all along spirited, reached its climax as the party neared the maidan, where the flag of the "New Dispensation" was waving. Standing on a small platform the minister addressed upwards of fifteen hundred persons, among whom were the *elite* of the town, first in English and then in Bengali, for nearly an hour. He told them that a great revival of the ancient saints of India was at hand, and earnestly exhorted them to prefer the spiritual to the carnal life. The Hindus and the educated classes all went away satisfied, and the general felling seemed to be that if a similar demonstration took place the next day no less than five thousand men would come to hear. After the address *Sankirtan* was resumed with even greater spirit and earnestness, many of the residents taking part in the singing. The party left Burdwan the next morning at six o'clock.

—3 or 4000 workmen employed at the G. I. P. R. works at Parell, struck yesterday and marched to the office of the Agent. After an interview with him they dispersed.

Friday, February 27.

—At the exhibition of the Female Training School at Ahmedabad, under the care of Miss Collett, Dr. Buhler said, that great difficulty had been found in getting suitable teachers, that one plan after another had been proposed and laid aside as impracticable, till at last the present system was hit upon of training the wives and other eligible female relations of the male tutors already in Government employ, and then sending them out with their husbands to the place where there services would most be wanted. This plan, the doctor informed us, has succeeded admirably. Slowly at first but surely; and in proof of it he pointed out the schools which are doing good work at Neriad, Broach, Jumbooser, and other central places in this large division.

—The advance portion of the Bombay Force, under General Phayre, marched from Quetta for Kandahar on the 24th.

—Press Commissioner, Lughman, 25th: A portion of the force is moving towards Dirga to make the road over Dobelai Kotal. A fresh movement is reported on the part of the Hussanphil section of the Mandizai Shinwaris. Mulla Khalil is said to be still at Bedmin, and to have invited Moghal Khan of Goshta to confer for further agitations. A number of local chiefs accompanied General Bright back to Ashmatullah's Fort. Most of them have returned to their homes, having promised to send in supplies. Prices are very high.

—The *Sumatra* with English Mail, left Aden for Bombay Thursday, 3 a. m,

—The increasing practice amongst natives of India of adopting European customs was curiously illustrated in connection with one of the two grand balls given in Calcutta lately by wealthy Rajas. The invitation card to one of these balls bore the monogram of a rajah with the device and inscription of a Hindu god below.

—Deaths last week, 491.

—*Times of India:* An important telegram received from Kurrachee says that none of the Bombay troops are to proceed to Ghuznee, the advance on that city being entirely confined to General Stewart's Division of the Bengal troops. This bears out our repeated assertion that the Bengal troop are to be withdrawn, so as to leave Southren Afghanistan entirely under the military control of Bombay. But it also seems to leave important work to the Bombay men in a still more important direction—that is, towords Herat.. And our military readers will note with interest the remarks on this subject from our well-informed Frontier Correspondent. He says that large quantities of telegraph material for the extension of a line to Herat are being sent forward, and that active preparations are being made to cooperate with the Bombay troops in that direction.

—Same; Allahabad, 26: The news is confirmed that Lieutenant Lumsden, son of General Lumsden, was stabbed in a tent on the morning of the 20th at Koorum. There are no further particulars as yet.

—An agitation is being carried on in Japan for the establishment of a National Assembly.

Selections.

THE LATE MAJOR-GENERAL SHAW.

We have to record, with regret, the death of Major-General Shaw, which took place at his residence, Westfield Terrace, Aberdeen, on Friday last. He had been ailing for some months, and passed peacefully away, surrounded by his relatives and friends.

Although resident in Aberdeen for a few years only, General Shaw was well known in the north of Scotland, and had endeared himself to a large circle of warmly attached friends, who will sincerely regret his removal from our midst. When he retired from the army, in 1868, he settled in the north of Scotland, leasing first Badenscoth, then Netherdale, and afterwards Glassaugh, and for the last two years he resided in Aberdeen. Many of our readers will remember him—a man of imposing physique and marked military bearing—such a man as people turn round to look after when they pass him on the street. To those who knew him, although he was stern and uncompromising in his condemnation of wrong-doing and political and ecclesiastical jobbery, and did, when the occasion required, both by tongue and pen, lash with a whip of scorpions; yet he was simple and child-like in his life, governed by the highest principles of morality, full of the "enthusiasm of humanity," and in intense sympathy with the downtrodden and oppressed races in every part of the world. He was a philanthropist in contra-distinction to a mere patriot—a lover of his kind rather than of a section of them, and was profoundly convinced of the fact that British interests were of infinitely less inportance than the interests of humanity.

General Shaw belonged to a Scotch family, the sons of which for generations have been soldiers.

He was well acquainted with Afghanistan, having penetrated with the Bombay Column several passes in that country, and on one occasion narrowly escaped being swept away by one of the periodic floods which devastate those valleys. He held strong views on the first Afghan War, and in one of the many pamphlets he wrote gives the following trenchant condemnation of it:—"Of our treacherous, cruel, and insane Afghan war, costing India £40,000,000 of money, with terrible sacrifice of life, I will say little, because I do not think there is a man living who does not condemn it. It was forced on the East India Company against their earnest protest by Her Majesty's Government. It shook our Indian Empire to its foundation, and the tremors of the great catastrophe are not stilled to this day. But in estimating the amount of our disgrace and disaster we must not, as we are too prone to do, forget the "wine of wrath" poured out at the same time, that is the shed blood of a people unlawfully assailed, and that every manslaughter was a murder, and the devastation of every town and field a foul and cruel wrong." Such is his condemnation of the first Afghan War, and he held equally strong views on the present war with that unhappy country. Our readers will remember the pungent letters we published from his pen when the war began, and which were copied from our columns by the leading Scotch and English journals.

General Shaw took a lively interest in the suppression of the opium traffic, the suppression of the slave trade, the protection of the aborigines, the prevention of Coolie emigration, &c., and was the author of numerous pamphlets bearing upon philanthropic subjects. He had amongst his friends and correspondents such eminent men as Mr. Gladstone, Mr. Bright, Sir Bartle Frere, Sir Henry Lawrence, and others. Indeed, few men were more respected and useful in their lives than General Shaw was, or will be more missed, now that he has passed away.—(*Aberdeen Free Press.*)

THE EXPERIENCE OF A CHRISTIAN SOLDIER.

(Copy of a letter written by a Christian soldier in Afghanistan to Mrs. Rouse.)

SHERPORE CANTONMENTS,

Cabul, 14*th January*, 1880.

My dear friend,—It gives me great pleasure to write these few lines to you, to let you know I am well and have been spared through the trials and hardships of the siege of Cabul. It would be too long to give you all the details of all that the troops have come through since I last wrote to you. On the 12th December the Brigade under General Baker came in to find the whole hill surrounding Cabul covered with the enemy; we were marched into cantonments and told we were for a great battle the next day. The next morning we paraded, and I was left behind with another company. I feel sure that if I had been with my own company that day, I should not be here writing this letter; I should have been dangerously wounded, or have been with the blessed Saviour in heaven. I was sent with No. 8 company to cover the artillery guns, so I saw the battle a great deal better than those who were engaged in hand-to-hand conflict with the enemy. I saw my company advance to take the hill under a rain of bullets, many falling wounded while crossing the plain, poor Mr. Forbes leading the way. Only a short time before this I was with him and got in advance; but he called me back. I feel that it is sinning to be too reckless, but it is the fear of death being taken away that makes the Christian soidler have no fear of the bullet of the enemy. O what a glorious hope this is to carry in one's heart! It gives the Christian boldness to look death calmly in the face. He who carries Christ to the battle-field need not fear all the Afghans that may come against him, for he knows that if it is God's will to take him he would be in the arms of Jesus to wear a crown through all the ages of eternity. He can say like Paul, "For me to live is Christ, and to die is gain." I believe my Heavenly Father kept me from danger, or I should have been beside poor Mr. Forbes when he fell. It appears that he advanced up the hill a good bit before the company arrived. He advanced towards the standard bearer and fired but he had a shield and guarded the ball off. He then shot Mr. Forbes, who fell on his knees. He saw them coming on, and drew his sword to defend himself. They advanced and cut him up in a dreadful manner. I would have tried to carry him down the hill when he was wounded. I felt grieved I was not with him. Poor Colour Sergeant Drummond had followed his officer to be near him, and was shot in the leg. He fell, and was again shot in the side. The company by this time had arrived at the top, and the whole hill appeared to be on fire. Sergeant D. asked a man to carry him to the rear; but he said he could not as the enemy were advancing in large numbers. He then said, "For God's sake, roll me down the hill, and don't let me fall into their hand;" but the man was forced to leave him to take cover. He drew his sword, but they whipped it out of his hand, and he was cut to pieces. I had the melancholy task of taking his body to a tent we had pitched for it to wait the place appointed for all the dead. He leaves a wife and five children to mourn his loss. His time was up last June. Dear friend, Brother Doak was cruelly murdered that day. He fell out sick, and was sent home to barracks, but on the way he was caught by the enemy, and cut to pieces; they blew off his head; but he is away from the sorrows of this life, away to shine in that paradise of bliss and holiness, wearing a crown that will shine throughout all the ages of eternity. I cannot imagine how men can be so foolish as to live without Christ, for if it was not for Christ, I would not think it worth living. But I was just as foolish as they are, before I came to the fountain opened for sinners. Dear friend, my Father in heaven has spared my life while many have been cut down, and as I was reading in your beautiful letter "the new leaf and what will you write on it?" about turning over a new leaf this year, I have asked God to make *me* a leaf that will be an epistle read by all men, a leaf that may be read by my comrades, a leaf that will live for Christ and not for myself, a leaf that may preach his glorious Gospel to a dying world. Dear friend, as the sand-glass of the old year was running out, I and a few Christian brethren of the 72nd and 9th were standing in the square of the barracks. We had just left Mr. Gregson's meeting, and had received our Afghan Bar (Temperance Bar). It was a solemn service, standing alone with the moon shining on us, and the old year fast dying away. I spoke of the sufferings of Jesus; it seemed a suitable discourse for on *that* night the moon was shining on the man of sorrows. Oh, what agony when tears of blood were shed for our sins! What it cost God to give up His own Son, and how little I have given Him for all His great love for me! We all consecrated ourselves afresh to the Lord that night. During the siege we found time to run up to the Hospital to the wounded and dying; all the sick seemed to welcome us. My soul seemed to be filled with His dying love, as I told the sick and dying of His glorious love. Some have got better, and some have passed away. Men are dying here every day. When we came in on New Year's day, some of our poor comrades were reeling about drunk. The Band was playing "the year that's away" and two of those that were drunk that night, *laid out all night, and in a few hours they were carried* to the house appointed for all the dead. They commenced the "New leaf" by drunkenness; "the harvest is past" for them; their "summer is ended," and they have entered a drunkard's grave to wait the Judgment day.

Mr. Gregson was here the whole time of the siege. While it was going on, the Christian brethren here gave a tea-meeting in his honour, and to all the Christians in the Division, both officers and men. We got it up in two days, and I believe it has been a great blessing to many. We had a glorious sermon on Sunday; I believe many are on the eve of coming forward. We have not a prayer room; but two brethren of the commissary have kindly lent us their room for meetings. Mr. H. comes every night to the Hospital, the Lord is blessing the simple story of the cross to many. Private Mc. P. was laid on what seemed to be his deathbed. He sent for one of our brethren and told him he was afraid to die; but if God spared he would follow Him. I am thankful to say he is better; I gave him one of the little Testaments you sent me, and I am happy to say he is rejoicing in the Lord.

All the brethren send their love to you and I remain your friend in Jesus.

T. J.

—(*Indian Chr. Herald.*)

Miscellany

Letter from Mr. Hedenstrom, Swedish missionary dated Macullo, 23d October 1879:—

"'Respected Brethren,—"Grace be with you, and peace from God our Father, and our Lord Jesus Christ." From my last letter you would see that we are in a very critical state indeed. Often we were threatened by the soldiers that we should soon leave Mensa. This threatening has now been realised, at least,

so far, that we all, brothers, sisters, and mission-workers, are here in Macullo. Our state had become more alarming after the capture of Waldo Mikael, and the departure of his soldiers from Geleb. When Ras Allola's soldiers came on the 4th inst., they consulted together to imprison our assistant teacher, Solomon, and take his property. A friend of ours, overhearing their conversation, told us, and so Solomon escaped. In consequence of this we decided that I the following day, though Sunday, should start on the journey to Ras Allola, who had summoned me to his presence. To gain the favour of this great man we bought silk cloth for 25 thalers, and a mat for 10 thalers, which present we brought with us, together with several small things of our own property. On Sunday afternoon the 5th Oct., we started, and arrived in the forenoon of the 8th at Add Takles, where Ras Allola has his camp. We first went to a place where Zasega people had their huts, that we might prepare for the audience, but were ordered by the headman to go off directly to Ras Allola, fearing suspicion might fall on them. We, therefore, went at once to Ras Allola, but had a very cold reception. As soon as I entered his room I was told to sit down. I then opened my presents, which Allola directed his servants to take, and thanking me in a cold curt way, ordered me out of his presence. I begged to be allowed to speak, but received no answer. On the morning of the 9th I went again and sought admission, but found it impossible, though I remained all day. In the evening the English Consul came to the camp from Jidda. He kindly invited me to supper; while we were sitting over our repast a man came and asked what we were talking about. The Consul said, "tell him we are eating." The man went, but quickly returned with an order for me to leave the Consul's tent. I immediately rose and went with him to the officer who had sent him, but was told he was asleep. After a while I again asked to see him, but only to receive the same answer. When I returned to my followers I found orders awaiting me to attend the Court of Justice the following morning. Every thing foreboded a stormy day. The rumour was that we, missionaries, were to be driven away, that the Abyssinian brethren who were with us should be made captive, and the like; I and my followers, however, committed ourselves to the Lord's care, and went to rest. On Friday morning at daybreak I was taken off to the place of justice, where already Ras Allola, with 200 monks and priests, and 500 or 600 soldiers were assembled. The monks brought forth the following accusations against us—"That the whole of Hammazen believes that men *can be justified only through faith*, that Mary *cannot justify*, nor the Taviot (a box in which the priests have the cross and wafer). Ras Allola commanded that those who taught such doctrines should be brought to him, whereupon the monks handed him a paper on which the names of Solomon, Sera, Ziors, Terfus, Woldo Gabrielle, and another, whose name I did not know, were written. A monk pushed me and said—"Stand up." I did so, thinking that now I would have an opportunity of answering the accusations; but I was then told "to listen. Ras Allola then told his chiefs, priests, and monks, that they should speak. They all cried in chorus, "that I should send for the accused brethren, and that I should stay in the camp until they arrived." After this I was told to leave the court. They gave me no time to speak for myself or my brethren, and doomed me to do what a Christian could never do, and besides, demanded that I should stay in the camp until I had done this. Before leaving, I therefore said, "I do not stay here, you have no right to judge me, a European, I won't betray my brethren." Again, Ras Allola told his people to speak—all cried in chorus to me, "choose one of two things, either bring here those priests before next Wednesday, or leave the country." Ras Allola now swore by the King, and himself, "that I must do this." Seeing that no other way was open to save my brethren, than to leave the country, I asked, 'Is, then, Mensa yours?' They answered, "that all belonged to them, mentioning several surrounding provinces—thereupon they repeated their former order, and that it must be carried out within six days. When I returned to my followers, a headman of Zasega's people said to me, "If you don't bring the others you must bring Solomon." I answered, if you were ordered to hand over your brother to the executioner for the truth's sake, would you do it?" He replied, "That I never could do," "and I, a Christian, much less," I said. All being in order, we started and travelled as rapidly as the animals could go, arriving at Mensa the following day, the 11th. A man was sent directly for camels, and we began to pack as much as we could take to Major-Babit, the place where the camels are stationed for Geleb. On Tuesday morning the 14th, we, the elders, and most of the children, left Geleb. Some of the children had been taken home by their parents when they heard our fate, and others were sent back to their relatives in the neighbourhood. Thus, of fifty children whom we had in our boys' school, seventeen were taken home, leaving us only thirty-three. But what shall I say of the Mensa people for whom we had done so much, helped largely in the famine of last August, and to whom we had advanced 180 thalers? On leaving the village we had hardly mounted our camels before the people literally plundered our station. Doors and windows were broken, the people carrying away all they could. They fought over the different articles until a swarm of bees, whose honey they were stealing, separated them. Oh, this poor land! When shall the time come when "*the truth shall make them free.*" Even here we have seen that the Lord's power can renew, and show itself mighty. But there is a lack of the knowledge of the Word of God, and ignorance is just the weapon Satan uses among these people. Priests and monks do all in their power to shut out the light from them, because they fear to meet those who have any knowledge of God's Word. But shall God's work be brought to a stand because we have been driven away from Mensa? Oh, no! It may seem a long time to us before we can return, but the Lord Jesus is not dependent on us. He can carry on His work *without* us, if He so please."

—The following letter appears in the *Divine Life* for January.

DEAR DR. MAHAN,—I have just learned some facts about the town of Northampton which may interest you. While attending the Whitefield Mission Church, Drury lane, on Sunday morning, October 26th, 1879, I heard the pastor, the Rev. C. J. Whitmore, state to his people that he had been to Northampton, during the past week, upon invitation of a society organised there, to deliver Lectures on the "Evidences of Christianity," and that what he saw and heard there was quite remarkable. The people of Northampton are known as the constituency upon which Mr. Charles Bradlaugh had been relying, for years past, in his repeated efforts to obtain a seat in Parliament. The character of Mr. Bradlaugh, as an open advocate of infidelity, is well known to the English people; and it has been supposed that hitherto, at least, the people of Northampton, to some good degree, sympathised with him in sentiment. But, however it may have been formerly, it seems not to be so now.

Calling upon Mr. Whitmore, since I heard his remarks from the pulpit, he repeated with some enlargement, what he had said on the Sabbath, which is substantially as follows: That his visit to Northampton had been announced in large handbills, posted all through the town; that with the subject of his Lecture, the "Evidences of Christianity," thus published, a challenge was given for a reply, a "free discussion," after the Lecture; that the large hall in which he lectured was well filled with an attentive audience, in which he presumed were not a few of Mr. Bradlaugh's admirers; that, before the lecture began, the chairman of the meeting, who was one of the leading citizens of the place, repeated the invitation for a reply and a "free discussion," given in the handbills, but that no one ventured to make any response; and that several years ago, as Mr. Whitmore believed, such a challenge could not have been offered without bringing out some of the champions of infidelity. Mr. Whitmore also stated, that one week previous to his visit there, the Rev. Z. B. Woffendale, of Goldington Crescent, London, lectured in the same hall at Northampton, upon "Atheism;" that his subject, also, had been posted in handbills, and a similar challenge for reply was given, both in the bills and at the hall, but, as in his own case, the challenge was not accepted.

Mr. Whitmore mentioned these incidents as indicating a remarkable change, almost unaccountable, which had come over the people of Northampton. He also stated, in his conversation with me, as within his knowledge, that of eighteen infidel orators and writers in London, fifteen had become believers in Christianity, and that, in his judgment, infidelity was wanting, not only in Northampton, but all through England—another testimony that the influence of Mr. Bradlaugh, one of the chief among them, is losing its former power.

Now, dear Doctor, you may be able, as I have learned, to relate something of the cause of this happy change among the people of Northampton, which to some others appears almost unaccountable.

Cause of the Change. During the autumn of 1874 we spent a Sabbath in Northampton. We were then informed by leading citizens of the place, that so completely infidelised were the masses, the labouring classes especially, that they could not be drawn even to *hear* any preacher, Mr. Spurgaon or Mr. Varley, for example, that might be called to the place. The experiment had been fully tried, with no success. These masses had, through the influence or Mr. Bradlaugh, not only been infidelised, but fixedly committed to a non-hearing of the Gospel. During the progress of the Conference on Scriptural Holiness held in Agricultural Hall, prior to the visit of Nr. Moody to London, a Mrs. Bass, from near Northampton, attended the meetings of the Conference, and there received the Baptism of the Holy Ghost. On her return, her spirit was deeply moved by the state of the people of that city. As no effective movement, whatever, was being, or seemed likely to be, made to change the state of the public mind, she looked around, found a vacant theatre that would seat quite 3,000 people, had it fitted up for a place of worship, and opened meetings there on the Sabbath, she herself being the only speaker. From the beginning, and for a long period subsequent, all her services were attended by crowded and most attentive audiences, audiences made up, for the most part, from the very class which, as stated above, had been thus infidelised by Mr. Bradlaugh. The result was, as we have understood, the conversion of very many individuals, and the turning of the main current of public sentiment from the direction of the dead sea of infidelity into the channel of a pure Christianity. This, without a doubt, was the real cause of the great change above described. The giant head of infidelity in that city was broken by the rock of truth, thrown upon that head by a woman, whom God had baptised with the Holy Ghost. "O, that all the Lord's people were prophets, and that the Lord would put His Spirit upon them."—ASA MAHAN.

—Dr. Bliss, in *Missionary Herald*:

"Ali Effendi, a Mohammedan from India, some months since gave notice of free lectures, at the Mosque of St. Sophia, on the reconciliation of differences of religion, inviting any who

wished to do so to come at the appointed time. Some of our people went and heard a tissue of mere assertions of the superiority of Mohammedanism in comparison with Christianity, mixed with boastings that no patriarch nor priest had dared to meet the lecture in argument. The attendance was very small. No one saw in the man or the place any favorable opportunity for discussion of the relative claims of the two religions.

"Some weeks later this same Ali Effendi presented himself at the Sunday service in a room adjoining the Bible House, and proposed to Rev. Avedis Constantian, the preacher, a discussion of their respective tenets. He was told that if he would wait till the sermon (in Turkish) and the prayer-meeting which would follow were finished, an opportunity would be given him to say what he wished, and answers would be made as the case might require. It was agreed that Ali Effendi should occupy twenty minutes, and Preacher Avedis be allowed the same time for reply, and that there should be no interruption of either speaker. Ali Effendi and a young Turk, his friend, waited patiently and quietly through the sermon and the prayer-meeting. Then followed the proposed discussion for more than an hour; nearly the whole audience remained to listen, some hundred persons, including five or six Turks who are in the habit of attending this service. All passed off quietly, though it was somewhat difficult to restrain some of the spectators from attempting to give their own answers to Ali Effendi's arguments. The discussion went on for five Sundays. The audience increased to one hundred and fifteen or one hundred and twenty, and the last two Sundays ten or twelve Turks were present, of whom, perhaps, three or four were personal friends of Ali, coming and going with him.

"Although the bearing of Ali Effendi and his friends was for the most part respectful and candid, there was at last some appearance of a disposition to provoke excitement. And in the fear that passion might be stirred on either side, and scenes ensue unsuited to a place and time consecrated to worship, and lead, perhaps, to an interference of the authorities to forbid the continuance of the Sunday service at the Bible House, it was decided to bring the discussion to a close. Preacher Avedis, who had managed the whole affair thus far with great discretion, was disposed to go on, in the hope that the way might be opened for a more full exhibition of the doctrines of Christianity in comparison of those of Mohammedanism than had yet been made."

TELEGRAPHIC NEWS.

St. Petersburg, February 19th: Further investigations have discovered that the mine under the Winter Palace was fired by means of electricity. The Imperial family were actually entering the dining saloon when the explosion took place, the servants occupied in the saloon at the time received serious injuries. Several arrests of residents in the Palace have been made, and a strict investigation into the plot has been instituted.

London, 21st: In the debate last night in the Lords, on the Duke of Argyll's motion, Lord Cranbrook censured the Duke's attacks on Lord Lytton, and added that perhaps he (Lord Lytton), in a year or two hence, would have an opportunity of meeting the Duke of Argyll face to face.—The Duke of Argyll in the House of Lords last night moved for the production of the papers relating to the Russian correspondence found in Cabul; and denounced the whole of the policy of the Government in Afghanistan. Lord Cranbrook, the Secretary of State for India, in reply, declined to produce the papers asked for, as being inexpedient and prejudicial to the public service. A long discussion then took place relating to the policy of the Government, during which Lord Beaconsfield said that when in 1878 Russia, considering her strained relations with England, tried to use her influence in Asia, the British Government then thought the moment had arrived to finally settle the question as to who should possess the command of the great gates to India. That policy from which the Government had never swerved, had been successfully carried out. His Lordship further said it was impossible for us to retire from the country while it was still in a state of anarchy, and that when the Afghans understood that England was just, but at the same time was resolved to be obeyed, the present difficulties would disappear. The Duke of Argyll's motion was ultimately withdrawn.

Constantinople, 21st: Colonel Synge (of the English Army), who has lately been devoting his time to relieving the refugees in Roumelia on behalf of Sir H. Layard, has with his wife been captured by Greek brigands at Salonica and threatened with death failing payment of the ransom demanded.

St. Petersburg, 22nd: The Academy of Forest Culture at Moscow, together with the Museum attached thereto, have been totally burned down. The fire is supposed to be the work of incendiaries, and several students have been arrested on suspicion.

London, 24th: In the House of Commons last night Sir Stafford Northcote (Chancellor of the Exchequer) gave notice of a motion for punishing Obstructive members with suspension, the extreme period being one week.—The *Standard* hints that a dissolution of Parliament will be necessary if the tactics of the Obstructionists are persisted in.—The statement that General Ellice would succeed Sir Frederick Haines as Commander-in-Chief of India is contradicted.—In the House of Lords last night the Lord Chancellor introduced a bill for amending the law in connection with the land system, enlarging the powers of owners of settled land and for simplifying the practice of conveyancing.

Berlin, 24th: The *North German Gazette* publishes an article in which it calls attention to the military preparations being made by Russia on the German frontier, and regards them as an indication of Russian aggression conjointly with France.

London, 25th: The London press generally regard the Indian Budget as satisfactory. The *Standard* says that the fact of the famine fund having been used for the Afghan war, and for the construction of the frontier railways, is a reason why the cost of the war should be shared by England. The *Daily News* remarks it would be rash to infer from the Budget that all danger to Indian finance is past.—The House of Commons last night negatived a motion to restrict the duration of Parliament to five years, and also another to abolish immunity from arrest for debt of members of Parliament and peers.

St. Petersburg, 25th: Fears are entertained that there will be an outbreak of the Nihilists here on the occasion of the 25th anniversay of the Czar's occasion to the throne, which will be celebrated on March 3rd. The inhabitants of the city regard the students with great mistrust and lose no opportunity of threatening them. General Melikoff replaces General Gourko as Governor of St. Petersburg.

Constantinople, 25th: Some Greek naturalized British subject have been arrested here for being found in possession of bombs with which it is suspected they had designs upon the life of the Sultan.

Portsmouth, 25: H. M. S. Euphrates arrived here from Bombay to-day.

PASSENGERS SAILED.

Per P. and O. Str. *Bokhara*, 21 :

For Southampton.—Mrs W R Tucker and infant, Mr Tippett, Mrs H M Buller, Miss Hume, Lieut W C Burrell, two Masters Thompson, Miss E Gemmell, Mr F Cobb, Lieut-Col W E Brown, Mr A Cameron and Mr C Oakley.

For Brindisi.—Mr R C Noble, Mr and Mrs Sheldon, Mr Alexander Thomas, Mr W Robinson, Mr A Console, Mr Hopper, Mr R M Lowers, Sir G Macleay, Mr F Donaldson, Mr W J Best, Mrs Bartholomew, and Mr C E Coles.

For Venice.—The Hon Sir Andrew and Lady Clarke, Mr and Mrs R F Saunders and two children, Mrs F M Keegan, Mr and Mrs W H Forster, Mr T W Brookes, Mr and Mrs Grubb, Mr and Mrs Thomas Bath, Two Misses Farrer, Col A F Downing, Mr F A Ammann and Mr H Pusan.

For Suez.—Mr R H and the Hon'ble Mrs Elliott, Mr Alexander Sloane, Major Thursby, Dr Young, Mr R P Hellgers, Mr and Mrs Mathew and daughter, and Mr A Cahuza and son.

Per Str. *City of Baltimore*, 25 :

For Liverpool.—Miss S C Seward, Mr Robert Ewing, Mrs Campbell and infant, Mrs Simpson and infant, Miss Poole, Mr Merwanjee P Kharashat, Miss Crawford, Mr Sievier and Mr A Williamson. For Suez.—Mrs L S Bainbridge, Master W Bainbridge, Mrs Oldham, Revd Mr and Mrs S L Baldwin and two Infants, Miss Baldwin, Mr J B Hedge, and 5 deck.

PASSENGERS ARRIVED.

Per Str. *Britannia*, 21 :

Rev Mr and Mrs Whitten and two children, Mrs Bashford and two children, Miss Canton, Mr Cooper, Mr Chinai, and Mr Hare.

Per Str. *Arabia*, 21 :

From Genoa.—Mr and Mrs Grey, Rev. and Mrs Stern, Rev Broth Lawrence, Rev Michel, Rev Joseph, Rev Jersure, Dr C J Jackson, Mr Zerrenner, Mr Schlor Singer, and Mr H Ascher.

From Naples.—Mr and Mrs F H Greey. and Mr Jackson.

From Port Said.—Mr and Mrs Herman.

From Suez.—Mr Adolf and 2 friends.

Per Str. *Frentham Hall*, 22, from Liverpool :

Capt F C Malthy, Miss Quinan, Mr H G Scott, Mr H Birnie, and Mr W Carter.

Per Str. *Clan Fraser*, 22, from Liverpool :

Mr and Mrs Target and child, Mr McNeil, and Mr and Mrs McKenzie.

Domestic Occurrences.

MARRIAGE.

FORBES—SYMONS—Feb. 21st, at the Cathedral, Bombay, by the Rev. A. G. Lewis, Charles Henry Buchanan Forbes, to Annie, younger daughter of William Symons, Esq.

DEATHS.

PHILLIPS—February 5th, at Sukkur, (Scinde,) Mr. Joseph Phillips.

WILCOX.—at Baroda on the 7th February 1880 Mrs. Margaret Wilcox widow of the late H. G. Wilcox Esquire Excutive Engineer Bombay Municipality aged 61 years.

PATTERSON—Feb. 14th, at Baroda, at the residence of her grandson, Lieut. A. P. McAlly, H. H. the Gaekwar's Army, Eliza Anna Dorothea Patterson, aged 80 years and eight months, widow of the late Major F. P. Patterson.

VAN DER STRAATEN—Feb. 23rd, at Bombay, Juliana Van Der Straaten, aged 66 years.

MENESSE—February 24th, at his residence, "The Retreat," Bellasis Road, Byculla, Mr. Ernest Francis Menesse.

KENNEDY——*Feb. 24th, at Sutton, Surrey,* Henrietta, the wife of Lieut.—General Sir Michael Kennedy, R. E.

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